

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



THE IRISH-AMERICAN COMMITTEE

Thomas F. Doyle

•

VESPERS AT OLD ST. PETER'S

Mary L. Riley

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NEGROES ON THE JURY

James McGurrin

•

AN EDITORIAL PAGE

Theophilus Lewis

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Statistics



March, 1943

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— *The New York Sun*

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INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
—*Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other."
—*Rev. John W. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
—*Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
—*Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

March — 1943

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INTERRACIAL REVIEW

The INTERRACIAL REVIEW is published monthly at 20 Vesey Street, New York, N. Y. Ten cents per copy; one dollar per year.

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	30,000
Number of Catholic Negro Churches	326
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	50,000
Priests Engaged in Colored Missions	468
Sisters Engaged in Colored Missions	1,600
Negroes in New York City	478,346
Negroes in Chicago	277,731
Negroes in Philadelphia	268,000
Negroes in Washington	187,266

Employment Opportunities For All

Calling for a planned economy to prevent another post-war depression, Major General Philip B. Fleming, Administrator of the Federal Works Agency, urged a National program of post-war public works, in a Lincoln's Birthday address before the Providence, R. I., Urban League. Discussing the role of the Negro worker in the post-war period, General Fleming declared:

"The Negro worker is the present beneficiary of a war-time situation. Thanks largely to the manpower shortage, the Negro is taking a long step forward along the way to economic emancipation. The problem after the war will be to hold the gains already made and to extend them. That is not going to be easy.

"If this war should be followed by another deep and bitter depression, I think it is a foregone conclusion that most of the Negro's new gains are going to be lost. His hope for the future—and incidentally the best hope for all the rest of us, also—is that we may continue an economy of full employment with equal opportunities for all. I think we will be able to do that. To the extent that the Federal Works Agency may be permitted to contribute to that objective through its participation in a National program of post-war public works, I can assure you that the same degree of non-discriminatory protection will be afforded the worker, whether white or black, in peace time as in war."

This Month and Next

THOMAS F. DOYLE, Associate Editor of the *Interracial Review*, and a frequent contributor, describes a recent interview with Judge Joseph T. Ryan, Chairman of the Irish-American Committee . . . COMMISSIONER JAMES MCGURRIN speaks with authority on the subject of Negro jurors . . . MISS MARY L. RILEY describes the recent Interracial Vespers. Miss Riley is president of the Catholic Teachers Association of Brooklyn.

Priests, Ministers and Rabbi in Tribute to Lincoln

Washington.—Five clergymen, representing the three major religious groups in America—Catholic, Protestant and Jewish—took part in a pilgrimage to the Lincoln Memorial here on the birthday of President Lincoln. The pilgrimage is a symbolic act to show interfaith and interracial unity in the United States.



Speakers were the Rev. John M. Hayes, of the Social Action Department, National Catholic Welfare Conference; the Rev. W. H. J. Jernagin chairman of the Executive Board of the Fraternal Council of Negro Churches in America.

The men's choir of Howard University for colored students sang several selections. It is the intention of the sponsors to hold the pilgrimage annually in Washington, and other cities.

Father Hayes set forth the teaching of the Church as evidenced in Papal utterances concerning human personality.

"If people deny the supreme value of the human rights with its accompanying rights," he said, "then they have no real quarrel with Hitler, the war becomes merely a bloody game; democracy has not a leg to stand on; we shall never have unity in this country apart from an Iron dictatorship, and we shall never have anything but conflict among nations. If people accept and live that principle even where Negroes, Jews, Mexicans, Chinese and, yes, Japanese, are concerned, then there is a future for justice; and upon justice is built order, and upon order is built peace."

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Vol. XVI

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No. 3

SAVE THE NYA

It will be a serious calamity if Congress' new-found zeal to abolish all those undertakings which fall under the sweeping title of "New Deal Agencies," permits it to wreak its vengeance upon the National Youth Administration. It will be a serious calamity in particular for Negro youth, and, consequently, for the cause of race relations in the United States.

As NYA's National Director, Aubrey Williams, has declared, what the industrial situation needs at the present moment is not the abolition of this agency, but its very considerable expansion to meet a new and terrific crisis. NYA's training is needed in order to bridge the gap that exists between the untrained, wholly unadapted Negro youth and the opportunities suddenly opened by the war in the field of industrial life.

It is not a question of specific industrial training for specific jobs that is the first and primary question, but the formation of those habits, attitudes and general skills without which all the industrial training

in the world is a mere loss of time. We doubt if there is a leading industrialist in the country who will not agree to this proposition, and recognize the supreme importance of making young people "shopwise" if they are to develop into the type of workers who can get jobs, hold them and be a benefit to our country in time of war. The NYA training aids young people to overcome that "glamour" of the factory which ruins many a young worker at the outset. This applies particularly to the young women workers, for whom it takes no little time to become acclimated, and to be reconciled to prosaically "going to work," after the first sensation of novelty has worn away.

A determined stand is being made by the national office and by the various branches of the National Association for the Advancement of Colored People for the preservation of the NYA; and other organizations are enlisted in the fight. It is not a question of choice between this agency or that, of this or that type of training. All types are needed, and all taken

together are none too plentiful. A vast unpreparedness is coupled, on the part of Negro youth, with no end of good will. Honesty to our country, to the war effort, and to the young, will not permit the sabotage of a necessary training agency.

Father Blakely and the Negro

Prejudice, it has been said, knows no boundaries. But unprejudice, it may more cheerfully be said, also knows no fixed habitat, and may be found wherever there are men whose minds are sound and whose principles are those of Heaven and not of earth and earth's passions.

Father Paul L. Blakely, S.J., associate editor of *America* from 1914 until his death not quite at the age of sixty-three on February 26 of this year, believed that prejudice against the Negro had no part in the South because it did not represent what the South had really set out to be. Father Blakely was a native of Kentucky, born in Covington and the son of a Confederate colonel and a Kentucky and Cincinnati journalist, the late Laurie John Blakely. He had a typical Southerner's enthusiasm for the "lost cause," and a reflective, historian's veneration for the person of General Robert E. Lee. But his Southern attachments, whether of mind or of heart, did not prevent him from a still greater veneration for the Emancipator, Abraham Lincoln, and from a profound conviction that nobody could be a true American, a true Catholic, yea, not even a true Southerner in his concept of the South's best traditions—destroyed by the "scalawag" element of later year—unless he were at the same time a wholehearted champion of the integral rights of the Negro as a citizen and as a human being in every sense of the word.

Father Blakely was a kindly man; despite his unbending principles, a man of great charity, patience and sweetness of temper. But he was always prepared to "see red" when these truths were forgotten, and he saw cowardice, selfishness, vice or low political ambition sheltering themselves behind injustice to the Negro.

It would be worth time and effort were some one of our diligent thesis writers to search through the files of *America* over the space of those twenty-nine years and cull from them a complete picture of Father Blakely's views and philosophy concerning human rights

and civic liberties as they applied to the Negro, as well as his tributes to individuals, such as the late President Moton of Tuskegee, Dr. G. W. Carver, and others less generally known. One of the last bits of reading matter he enjoyed on earth was the February issue of *Interracial Review*, concerning which he made, as usual, keen and stimulating comments.

Better than talking about Father Blakely, is to let him speak for himself, by quoting from a few editorials in *America* in recent years.

On Racism

True, the Negro did not come to these shores as an immigrant. He came chained to a post in a slave-ship. We kept him in bondage, and to salve our consciences fostered what Pius XI styles as "a spirit of separation and a spirit of exaggerated nationalism. It was un-Christian in origin, and it ended by being inhuman. While we condemn "racialism" abroad, let us remember that whoever fosters discrimination against the Negro in America fosters a spirit that is un-Christian and inhuman. (August 6, 1938).

When Washington applies Jim Crow legislation to the army to be formed from the drafted soldiers . . . [logically] separate organizations should be formed for those Americans whose ancestors lived in England, Germany, France, Poland, Italy and the rest. To segregate the Negro, and not segregate these, gives us a Jim Crow army. What the country needs today is not segregation, but union. (October 26, 1940).

The Anti-Lynching Bill

That this bill is constitutional, can hardly be doubted. It simply reaffirms the rights of citizens under the Fourteenth Amendment, and provides Congress with a means, hitherto untried, of protecting them. Yet this law, assuming that Congress enacts it, will be little more than a dead letter, unless it is supported by a vigorous public opinion . . .

The anti-lynching bill has a legitimate place in the program for the suppression of lynching. But the underlying evil is probably beyond the reach of the penal law. The best way of suppressing lynching is found in the slow process of raising to a tolerable state of civilization the community in which this type of assassination is found. (February 17, 1940).

Lynching, as some critics of this bill fail to take into account, is something more than a crime against the individual. It is also an attack upon the authority of the State which weakens its power to preserve order and peace in the community.

It may be well to note that in this matter of lynching we resolutely decline to draw the color line. To us it seems that a white man should enjoy every right which a Negro may properly claim, and one of these rights under a Federal Constitution is to be protected against

a criminal or incompetent local government. An Anti-lynching law, wisely and consistently enforced, would soon become a dead-letter on the statute book.

(February 4, 1939)

Father Blakely's position on the anti-lynching bill was noteworthy in view of his well known distrust of every form of Federal legislation that could conceivably be furnished by the individual States; and his concurrent suspicion of all attempts to regulate conduct by law. He was fully aware of the contrast but declared that that awareness did not alter the definiteness of his conviction.

As a priest, Father Blakely was deeply moved by the Church's call to the Negro apostolate, and equally grieved by anything he considered to be neglect or indifference to the same, or by any attempt to bar Negroes from full and equal participation in every advantage of Catholic education. The one thing that added up for Paul L. Blakely was what Christ, his Lord and Master, thought about the matter. When he had convinced himself of that, the rest counted for naught. His words and his example have both helped to turn the tide of Catholic life into the paths of interracial justice.

Reply to an Atheist

This Faith I own, this strength unmerited
Touching my life with motion as the wind
A windmill; this whole and everlasting Bread
A single crumb whereof and I am fed;

This urgency of Light, this flameless Fire,
This white and unrequiting Mercy, pinned
Star-bright against my spirit's dark desire;—
This Will shaping a holocaustal pyre

Where I may char my will to passion-stripped
Denial;—this Finger, cool and Jordan-dipped,
Laid on my mouth when I am angry-lipped;—

This is my coat-of-mail against despair,
My barricade against the slow decay
You prophecy.

Go lunge your sword-thrusts at the empty air!
The blow you tender *me* is struck too late.
I cannot die
Or anything so impotent as hate.

—MARGARET MCCORMACK

Notes From XAVIER UNIVERSITY

The First Catholic College for Negro Youth

GOVERNMENT WAR COURSES

Under the sponsorship of the Engineering, Science and Management War Training program—known throughout the nation as the ESMWT program—Xavier University is conducting courses at night. Sponsored by the Federal Government, the courses are tuition free and open to adults with high school training or the equivalent. The program is of particular interest to persons engaged in war industries or who may desire to enter such occupations, and to young men who expect to enter the armed services of the nation. The courses—open to both men and women—are so arranged as to permit persons of limited educational background, and a minimum of practical training and experience to obtain valuable scientific training in a short time. Lucrative jobs in war industries are open to those who successfully complete the course. Women particularly are urged to attend these classes because the demands of the armed forces have created shortages of men in practically all fields.

NEGRO HISTORY WEEK

University students prepared one of the best programs in the brief annals of Xavier when the student body here at America's first Catholic University for colored students celebrated Negro History Week. Under the supervision of James Despinasse, assistant athletic coach and instructor of mathematics an excellent program featured: Music of the Negro, sponsored by the Department of Music; an exhibit of Negro Achievement in Fine Arts, sponsored by the Department of Fine Arts; a movie of four reels—"Henry Brown, Farmer," "Art in Negro Schools," and Xavier University, America's only Catholic Negro College"; a literary program—the Negro in Literature, the Negro and Education, Poetic Readings of Negro Poetry, and Catholic Mission Work Among Negroes; two one-act plays—"House of Sham" and "Sacrifice"; the Negro in Science and the Negro in the War Effort. The program closed with a musicale presented by the Alumni on the final day.

THE IRISH-AMERICAN COMMITTEE

By THOMAS F. DOYLE

It all began when a group of prominent Irishmen attended the communion breakfast of the Catholic Interracial Council of New York on St. Patrick's Eve two years ago. Seated elbow to elbow with Negro co-religionists, they listened with rapt interest as Negro and white speakers told what it means to be a Negro in America today. At the end, an Irishman stood up and sounded a challenge that was to become a turning point in the history of the Catholic interracial movement. "Let us," he said, "who are Irish, do something! Let us, who are leaders of Irish blood or descent, do something to bring this problem home to our people here in America!"

Something was done; not immediately, nor with great flourish, but with quiet and modest resolve. It was done by men deeply stirred by the forthright appeal to their Irish love of justice. The challenge was unique—to join as members of one minority in an active crusade for the rights of the other—but it could not be ignored. Certainly not when the good St. Patrick was tuning in to everything that was going on that day, and was probably thinking of the big challenge he took up himself when he was a young man for the sake of a people that were not his own and had held him in slavery besides.

What was done is for the challenger himself to recount—serious-minded, conscientious Joseph T. Ryan, Chief Justice of the New York City Court, whom Catholic interracialists now salute as chairman of the Irish Committee for Interracial Justice—the ICIJ, for short.

Recently, I had an opportunity to interview Judge Ryan regarding the progress his committee has made, the impressions he has gathered during the period of its organization, and the plans by which he hopes to stimulate interest in the problem of the Negro among Irish-American lay Catholics, comparable in some degree to that shown by so many zealous Irish priests in the Negro apostolate.

We met at the De Porres Interracial Center, from whose windows one looks down upon the roof of historic St. Peter's Church on Barclay Street, the oldest church in New York City, and, appropriately enough, the first in which Negro and white Catholics have gathered together regularly to join in the common worship of the Mass. The Judge had a vivid memory of that first Sunday two years ago when he knelt

side by side with Negro co-religionists in the austere chapel of St. Peter's.

"It was my first really intimate contact with the Negro, Catholic or otherwise," the Judge began. "But that was only the beginning. In the months when we were making plans to launch the Irish-American Committee for Interracial Justice, all of us—Irish-Americans in every phase of professional and business life—were given many opportunities, not only to grasp the extent of his problem, but to realize the splendid gifts his race possesses and through which all of us can be enriched. In many ways, it was a real revelation."

"Our meetings," he told me, "took place informally at the Catholic Club. They were addressed by Father LaFarge and a number of Negro gentlemen qualified to speak on various phases of the race problem. One speaker, in particular, made a very deep impression on us. That was Elmer A. Carter, who is not a Catholic, but undoubtedly has a great admiration for what Catholic interracialism is trying to achieve."

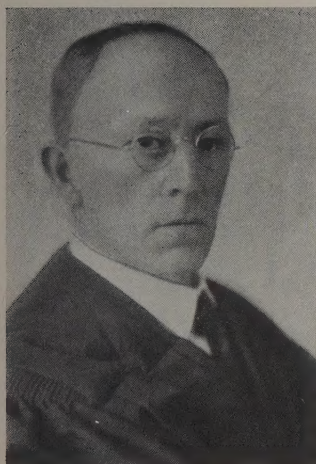
Speaking with the deliberation that is characteristic of him, the Judge—as he is known to his intimates—continued:

"I tell you, frankly, many of us had no positive conception of this immense subject of anti-Negro discrimination and injustice. We had no idea that things were quite as bad as Mr. Carter described them. And yet, this Negro expert did not attempt to paint a completely dark picture. He merely gave us the cold, hard facts; but that was enough. What personally impressed me most in his talk was the simple fact that a Negro boy or girl, educated in our public schools and given every reason to suppose that he or she can some day *use* this education to advance his or her happiness and security will, in the vast majority of cases, some day find the door to opportunity completely barred. Right here in this city, there is not a bank, trust company or wholesale mercantile establishment that will employ a Negro in any but a menial capacity. It's really so stupid. Think of the time and money that is spent for this education. For what?"

There was a note of belligerency in the Judge's voice as he added:

"God never intended such uncharitable, unjust, and—I repeat—stupid treatment of any of His own creatures. That's what makes our committee so anxious

INTERRACIAL REVIEW



HON JOSEPH T. RYAN

to pitch in and help bring such conditions to an end."

I questioned the Judge about the committee's set-up and precise purpose.

"Who are we? We are a group of representative Irish Catholics who believe in interracial justice and who, by our efforts, will strive to educate public opinion to eradicate the violations of civic and

natural rights engendered by prejudice and racial discrimination against the Negro. We are grouped together in a crusade of education to show the way to establishing the equality of man as affirmed in the natural law and enunciated by our Holy Father, Pope Pius XII. We will use every legitimate means to that end."

Briefly, Judge Ryan described the first public meeting sponsored by his committee at St. Ignatius Hall last May, and the more recent public demonstration in Columbus Hall, Brooklyn, which was staged with the approval of Bishop Thomas E. Molloy and which was widely publicized in the Catholic press. The first meeting took the form of a panel discussion on the problem of Negro employment, Judge Ryan explained, adding, with a pleased smile; "A short time afterward, word came to me that one of our large department stores had begun to hire Negro clerks."

At the Brooklyn meeting, one of the speakers was the Rev. Raymond J. Campion, pastor of St. Peter Claver Church, who declared—Judge Ryan quoted from a clipping on the desk in front of him—"This is a meeting in the spirit of Catholic Action. We must face the facts realistically. We must not hedge."

"That was a straightforward statement," Judge Ryan commented. "It puts every Catholic 'on the spot,' if you want to use the phrase. But I think, basically, the burden rests more on the Irish Catholic's shoulders than anybody else's. For one thing, we have more

reasons—our Irish history proves this—to feel a real sympathy toward the Negro in his handicaps and struggles.

"A great many Negroes do not like the Irish; this is true, particularly, of Negroes who have been refused membership in labor unions in which the leadership is Irish, or which are Irish-dominated. We can understand that. We can understand another longstanding reason for this antipathy. It was based in the beginning, as you know, on the competition for jobs in the 50's and 60's between Irish immigrant laborers and Negroes. This was especially true in New York, Boston, New Haven and other cities where the Irish concentration was heaviest.

"All this, however, is, to my mind, merely an added incentive for a committee such as ours. For a long time, at least, our work must be purely educational. We have a double task: to convince the Negro that the majority of the Irish are on his side and, in the meantime, to awaken the Irish who are not yet fully convinced of their obligations as Catholics and as good Americans.

"I believe we can succeed in this. We aren't being charitable or merely trying to make amends, because at bottom we know this is a problem in which all of us have a stake. We can't, as Americans, expect real prosperity or security in a nation where a tenth of the people are chained to an economic treadmill and are hampered in meeting the internal problem common to all submerged groups. Nor, as Catholics, can we expect to find the Negro adopting our faith when it is so hard for him to dissociate the individual race-prejudiced Catholic from the Church itself."

I asked Judge Ryan if he had formed an opinion of the capacity of the Negro from his years of experience in dealing with Negro litigants and lawyers.

"You mean, is the Negro litigant or lawyer more intelligent and honest or less than the white?"

"Something like that," I answered.

"My impression, after presiding in thousands of cases, is that there is no difference at all. There are good and bad Negro lawyers, just as there are good and bad white lawyers. I found nothing to distinguish between Negro and white litigants. I might add that this observation, while it is limited to my own personal observation and experience, tallies with what I have been told by others who have had long contact with both races. My feeling is that this talk of Negro inferiority is plain buncombe."

I then asked the Judge about the membership of the ICIJ, and he replied:

"Our membership at present," Judge Ryan explained, "consists of 50 hand-picked men, mainly lawyers and other professional men. Soon we expect to attain our maximum of 100 members; and with this select group we expect to begin our work in earnest. We are what might be described as an apex movement; that is to say, we will work through leaders in every phase of community life to break down prejudice from the top. At the same time, we will endeavor continually to put our views before the widest possible public, and thus our program may embrace the holding of large public meetings at which we will help to air this whole question of anti-Negro discrimination.

"At all times, we will work in close collaboration with the Catholic Interracial Council, not only in its educational work, but also in its efforts as a protest group. In due time, we expect to see other Irish committees established in centers where the work is vitally needed and the leadership exists to carry it through effectively."

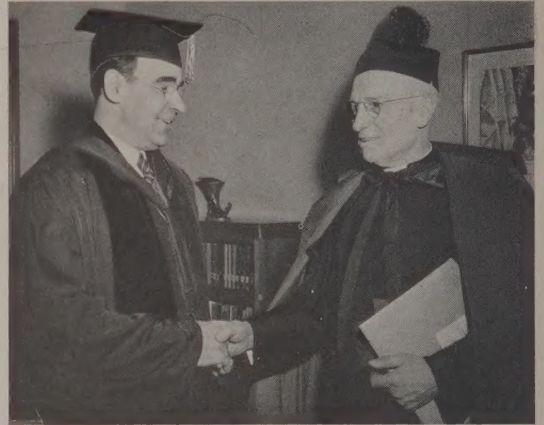
Before I rose to take my leave, I asked the Judge if there was any message he would like to convey to Irish-Americans in other parts of the country that might stimulate their interest in the work of his committee.

"I would like to say this, based upon what I have learned in our discussions during the last two years: We Irish played an important part in the development of America and in defense of the principles upon which our democracy was built. But there is one task we have left undone. It is the task for which our committee was formed: to combat prejudice against the Negro wherever it exists and in whatever form it assumes. We should look upon this not only as a civic and patriotic duty, but also as a spiritual and Catholic obligation. We must implement the work of our priests and nuns, so many of whom are of our own race, who are carrying on an unsupported fight to win the Negro to the Catholic fold.

"Let us remember what Andrew Jackson once said: 'The Irish have been in the forefront of every fight for freedom.' We are out now to help the Negro free himself from the last shackles of political, economic and spiritual enslavement. Our fight today is not only for the freedom of the Negro; it is for the freedom of all Americans, because an evil that afflicts one group in any nation threatens the whole as well."

Monsignor John A. Ryan Commends Negro Progress

WASHINGTON—America's Negro citizens have completely vindicated the trust imposed in them by Abraham Lincoln and by the Congress which issued a charter to Howard University, the Rt. Rev. John A. Ryan, Director of the Department of Social Action, National Catholic Welfare Conference, declared in an address delivered recently to the faculty and students. Monsignor Ryan spoke at the invitation of Dr. Mordecai W. Johnson, president of the university.



Reminding that His Holiness Pope Pius XII in an Encyclical Letter issued November 1, 1939, expressed a "special paternal affection" for the colored people, Monsignor Ryan declared:

"Human dignity is best understood when it is associated with the term 'rights'. Man possesses rights because of his moral dignity as a person.

"Men are endowed with natural rights—rights which are born with them and remain as long as life remains. Chief among them are the rights to life, to personal integrity, to economic opportunity, to property, to a reasonable minimum of education, to the expression of thought and opinion, to religious worship, and to membership in associations.

"Sometimes the Negro is excluded from certain occupations by the rules and practices of labor unions. This is even more reprehensible than exclusion by employers; for the wage earners have themselves been the victims of oppression by stronger economic classes. Unfortunately labor is not an unique offender in this way."

INTERRACIAL VESPERS

By MARY L. RILEY

On Sunday afternoon, February 21, the Catholic Interracial Council observed its eighth anniversary at the De Porres Interracial Center in New York City. The theme, "The Negro and Labor," was ably presented and developed by a panel of outstanding men—clergy and laity. The discussion that followed was so stimulating and intense that nobody gave a thought to the time that was fleeting by until the Chairman in a quiet manner, but with a tone of finality said, "May I remind you that it is 4:30 and we should at this moment be in church for Vespers."

As we came out of the building the sun was dropping below the roofs at the waterfront and a soft violet glow gave color to the deserted streets enfolded in the hush of Sunday peace. Presently we arrived at the venerable neo-classic structure that is known to all New Yorkers as "Old St. Peter's of Barclay Street" and mounted the broad stone steps and passed between the huge granite columns into the darkened vestibule.

As each one became accustomed to the dim light, he made for the inner doors to enter the church itself, only to stand transfixed. Why? Because somewhere at the upper end of the nave the sound of rich voices in full harmony was heard as it filled the edifice. From the back of the dimly lighted church it was difficult to distinguish just who were responsible for this glorious music. Guided by the soft yellow light that fell upon the main altar, each one silently and impressively walked up the center aisle. There in the pews at the Gospel side stood the members of the Blessed Martin Choral Group singing under the magnetic baton of the white-robed Dominican, Father Leo S. Cannon. The women in their white caps and gowns with black shoulder capes, and the men in black academic gowns edged with white, presented a picture of impression and dignified uniformity. The full soprano and rich contralto voices of the women blended perfectly with the clear tenor, full baritone and deep bass voices of the men.

With skill and artistry they sang the intricate harmonies of the polyphonic music of William Byrd and Palestrina. With the discovery of the source of this glorious singing, a second group was discerned in the front pews at the Epistle side. Here sat the members of the Schola Cantorum of the Liturgical Arts Society.

Several men in black cassocks and long white surplices of generous cut waited with Dr. Becket Gibbs, their leader and director, for the opening words of Vespers.

After Father LaFarge, chaplain of the Catholic Interracial Council, had greeted the guests and their friends, the vestry door opened and out stepped three Negro acolytes followed by the stately *priestly* priest of their race, Father Basil Matthews. Simultaneously, the two choirs rose and the antiphonal singing of the majestic Gregorian chant began. This music, so intrinsically a part of the Roman Liturgy, was sung in strict accord with the phrasing, rhythm, and tempo of the clearly enunciated Latin. A feeling of exaltation seems to fill the hearts of the faithful each time the rich voice of the celebrant sounded the opening lines of a psalm. No words can fittingly describe the spiritual satisfaction that filled the minds and hearts of the listeners as the two choirs joined in the hymn Ave Maris Stella, and later in the Gregorian. Here truly in old St. Peter's was proof positive that Our Blessed Lady is the Mother of all mankind, that she draws no color line, that she clasps all of us to her maternal breast no matter the pigment of our skin. What greater comfort can any Christian know than this! Trials and heartaches occasioned by discrimination are soon ameliorated in Mary's loving embrace.

Monsignor Edward Roberts Moore, pastor of St. Peter's appropriately summed up the program on this eventful Sunday afternoon. After his cordial greeting, he spoke of the diversity of Holy Mother Church within her sacred fold, as shown by the presence in the sanctuary of a Jesuit, a Dominican and a Benedictine taking part in the Vespers service; and at the same time, the universality of the Church as exemplified in the union of Americans of two great races in prayer before the tabernacle. And there they were—laity and clergy, men and women, black and white—eagerly and prayerfully awaiting the benediction of Our Blessed Saviour as the golden ostensorium was raised on high by black hands wrapped in the silken folds of the veil. Then God's children—for these men and women were a living testimony to the fatherhood of God and the brotherhood of man—responded fervently to the invocation of Benediction in reparation for the insults to the Sacred name of

Jesus. Here was a consummation, as it were, of the mission of Christ who came upon earth to redeem all men and to bring them ultimately to the throne of His Father. On that Sunday in February, without a

doubt, all who had the blessed privilege of participating in the Vespers from the office of the Blessed Virgin, felt that they had had a glimpse into Heaven itself.

NEGROES ON THE JURY

By JAMES MCGURRIN

(Deputy County Clerk in charge of the Division of Jurors, New York County*)



Negroes have been serving as trial jurors in New York County for decades; but the placing of the first Negro on the Grand Jury in 1936 was nevertheless hailed by Negro leaders as a significant step forward. The distinction belongs to Roscoe Conkling Bruce, son of the United States Senator from

Mississippi during the Reconstruction period, and grandson of Roscoe Conkling, former Republican Senator from New York.

Many Negro citizens have since been summoned to pass upon criminal indictments as members of New York County's Grand Jury. Thousands are serving not only on petit juries, but as members of the special jury, usually referred to as the blue ribbon panel, which is drawn upon to deal with cases involving capital punishment. The special panel list is made up mostly of those who have served on petit juries for years and have come to be known as experienced jurors.

New York County has taken a definite lead in welcoming the Negro as a juror and has set an example to other counties throughout the State and country.

Over fifty Negroes, including one woman, are serving at present on special juries, as compared with the meagre four or five who were being called upon three

or four years ago. On the petit juries, the present number of Negroes runs into thousands, a striking contrast with conditions in 1930, when only 200 Negroes were acting as jurors, or, in 1920, when less than fifty Negroes were being called to serve.

The question has often been put to me: How do Negroes measure up as jurors? My answer is that, to my knowledge, no complaint has ever been registered in our offices against Negroes in the discharge of this civic function. I can add, parenthetically, that this has by no means been the case in regard to white jurors. The Negro as a juror has chalked up a uniformly excellent score. Negro jurors are highly conscientious; they have an innate sense of justice. Invariably, their verdicts have been based upon a sound and clear concept of the law in its true administration. In several instances, Negroes have been selected as foremen, especially in the criminal courts.

Many Negro women are serving as petit jurors in the courts of this county. Their record has been every bit as good as the male jurors. One of the women I had the pleasure of qualifying was Mrs. Paul Robeson, wife of the famous baritone. Mrs. Robeson served in the New York State Supreme Court. She later confessed she had been highly gratified at the opportunity and enjoyed the experience very much.

As good jurors, Negroes have contributed greatly to the sound administration of justice in the City of New York. I have been particularly impressed by the absolute impartiality they have shown towards defendants of their own race. A Negro against whom the evidence cannot be controverted stands no chance at all when his fate is placed in the hands of a Negro jury. It has been our common experience that the Negro, when he sits in judgment, is absolutely impervious to considerations of race, creed or class.

The growing number of Negroes who have volunteered for jury service is an excellent index to the

* Mr. McGurrin is vice chairman and a charter member of the Irish-Committee for Interracial Justice, and president of the Irish-American Historical Society.

willingness of the race to contribute its quota to the development and maintenance of good order in its community. We are constantly on the lookout for lists from which we can select additional Negro jurors.

Jury service is an important part of our judicial system. I do not mean this in an exclusively legal sense, but from the standpoint also of the citizen himself. When a Negro volunteers or is selected for jury service, he is brought into intimate contact with the law, and becomes a constituent part of legal administration. Jury service gives to all citizens the sort of training that is needed in a people who are to live under free institutions. It develops self-respect and increases the sense of civic obligation which is so important in any community.

The right to be tried by a jury of peers is one of the basic rights guaranteed by the Fourteenth Amendment; but in many sections of the United States Negro defendants have been deliberately denied this right by the exclusion of Negroes from jury panels. Many instances of unjust conviction have naturally resulted. It is little wonder that Negroes throughout the country attach such importance to this simple but indispensable right of democratic citizenship.

The County of New York has, I repeat, set an example to other parts of the country by recognizing that just enforcement of the law can only be attained by systematic avoidance of racial discrimination in jury service. By giving the Negro an opportunity to serve on juries, particularly in criminal cases, law-enforcement systems will be improved at their weakest points. In a consistent line of opinions, the United States Supreme Court has invalidated convictions or indictments of Negroes by juries from which members of the Negro race have been barred.

In a case before the court recently, it was revealed that in Harris County, Texas, where Negroes constitute more than 20 per cent of the population and about 10 per cent of poll taxpayers, only five of 384 jurors in the period, 1931-38, were Negroes.

Catholic interracialists are well aware of the doleful implications behind this and similar situations elsewhere, and will need no urging to encourage public-spirited Negroes in New York County to serve their race and the cause of justice generally by offering their services as jurors. The lists are wide open to those who can meet simple tests designed only to eliminate those who are not qualified.

Honors Won By Pupils From Colored Home

For the past two years the Little Flower House of Providence for Colored Children at Wading River, L. I. has been sending its high school students to the nearby Port Jefferson High School, where they have always acquitted themselves with honor. This term ten children from the home have been attending the high school and five of the ten are on the school's honor roll. The highest honors of the school have been awarded to one of them—Miss Irene Kelly.

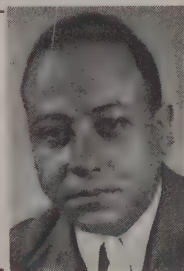
The Rev. Raymond J. Campion, the rector of the home at Wading River, who is also pastor of the Church of St. Peter Claver, Brooklyn, has received the following letter from Earl Vandermeulen, principal of the Port Jefferson High School:

"Dear Father Campion: When the honor roll for our high school appears in the local newspapers next week, heading the list will be Miss Irene Kelly. I think the young lady is to be congratulated. It is certainly a distinct honor scholastically to lead approximately 475 high school pupils.

"Also on the honor roll will appear the names of Carl Guthman, Alexander Hamilton, Benilda Garrett, and Howard Mills. This represents one-half of the enrolment from Little Flower Institute who are attending our high school.

"I am certainly pleased to be able to report so favorably on these young people whom you have chosen to send to us."

PLAYS And A Point Of View By THEOPHILUS LEWIS



AN EDITORIAL PAGE

I have beside me a page of a Negro newspaper which I wish every reader of this page, and many thousands more, could see and read. It is an editorial page, made up by a Negro editor to interest readers of the race, with no thought of its propaganda effect among our white neighbors. Still, it would be hard to imagine how a more powerful piece of propaganda for race equality could be deliberately intended for white consumption.

First, and least important, it would disabuse the minds of those whom Westbrook Pegler and Warren Brown have misled into believing that the Negro press is merely a bad imitation of the white press at its worst. An intelligent white reader would also sense the social significance of the page. He could tell at a glance that it was not the result of a fortuitous combination of sporadic journalistic genius and good luck. The balanced composition of the page—two narrow columns of editorials in light type, the ace columnist

INTERRACIAL REVIEW

featured in a wide column in black type—shows that the editor knows what it is all about.

It is a prevalent conviction among white people who sincerely believe in interracial justice that Negroes are a child race that needs protection. While believing and advocating interracial parity as a rational proposition, their attitude toward concrete Negroes is chivalrous, compassionate or sympathetic, in the feminine meaning of the latter term. Conning this page—the page I am discussing, not the one I am writing—would give a sensitive white reader a more realistic understanding of Negro life and thought. He would see at once that the page is an attractive typographical picture. The titles of the editorials indicate the varied interests of the editor, implying a similar variety of interests among his readers. The featured column is novel in theme and dignified in treatment. The race that produced the editor who produced this page is obviously not an adolescent race that needs protection, but a disadvantaged race that wants cooperation.

That is a generalization which any intelligent white person, or even a man from Mars, might frame after scanning the page. To an imaginative reader the page would reveal the whole scope of Negro life. Certain scientists can take a fossil tooth or toe bone of an extinct reptile or mammal and reconstruct the whole skeleton of a dinosaur or saber-toothed tiger, clothe the skeleton with appropriate flesh and skin, and describe the dietary preferences and mating habits of the prehistoric animal. Sherlock Holmes could observe a bit of cigar ash on a carpet and forthwith accurately describe the man who dropped it, in cluding such details as the color of his suit and the fact that he had a game leg. One does not have to be either a paleontologist or a super-detective to see the whole gamut of Negro life reflected in this editorial page; perhaps not the whole range but certainly an essential cross section.

The leading editorial is a discussion of a certain aspect of the war which might appear in any competently edited small-town American paper, except that it is race-angled. The first paragraph is worth quoting in full.

"This editorial is inspired by local stories appearing in the Sunday papers, telling of shortage of meats in local butcher shops and the 'runs' on available supplies, exhausting them before the masses of people had even a chance to make their purchases. These runs were invariably by persons of good incomes, the news stories indicating a belief that the huge purchases were intended to be frozen in rented freezing units, for later consumption as individual family needs might require. Actually, there is nothing new in this rush of buying up supplies to be rationed, such rushes usually being initiated by persons of larger incomes. The common working man seldom has income sufficient to enable his wife to buy out the counter of even a 5 and 10 cent store. Our point, however, in this editorial comment, is to remark sourly upon the lack of patriotism of huge segments of our American population. At the drop of a hint on rationing, these selfish

patrioteers rush to buy up the about-to-be-rationed commodities, with no regard for anything but their own selfish tendencies."

That paragraph, apart from its context, would indicate to a casual reader that it was clipped from one of the better edited provincial American newspapers. Its turn of speech, its restrained acid humor, mark the locale of its publication—unmistakably the Middle West. Its point of view is obviously progressive and the reader would not have to be told that the political slant of the paper inclined toward the New Deal. But not one reader in a thousand would suspect that the editorial was culled from a Negro paper before he reached the second paragraph, which begins:

"Because there are few rationed hoards to be found in the pantries of colored citizens, the onus of this accusation must necessarily fall upon the shoulders of the white section of the general population."

In his first paragraph the editor writes as any American editor, a little worried by the way the war is going on the home front would write. In his second paragraph he responds to a compulsion to state the position of his own group in the matter at issue. He writes as an American editor in the first paragraph; after that, he is compelled to express the other side of his split personality and write as a Negro editor. Can you imagine a better illustration of the natural community of interests of white and black Americans contrasted with artificial divisions between them imposed by the color line? If you can, tell me about it. I want to know.

The editor who accomplished the feat of writing as a patriotic American and a Negro proud of his race at the same time should not remain anonymous, but he shall, at least for the duration of this column. But I will name his paper, which suggests another thought. A student in any of our Catholic Universities, looking for an original theme for his master's or Ph.D., degree, might consider the Negro press as a possible subject for his thesis. He will find a voluminous and easily accessible body of source material practically virgin of prior exploration, and his research might get off on a good start with a study of the *Ohio Express*, published in Springfield, of that State.

If I were writing the thesis, I think I would mention the dichotomy of thought and emotion forced upon the Negro editor by race prejudice. The same duality of thought and feeling is forced upon every Negro, whether he is an editor or a bartender—or who may make his living in other reputable or disreputable ways. Without regard to calling or social position, Negroes must think, talk and act as Americans, while duplicating the progression of thought, speech and action as Negroes. It is hard enough, everybody knows, to live one life. But every Negro is forced to live two lives at once, to be two men in one. I'm asking you, is it fair?

Perhaps it is. It may be that God is building up this race for a special purpose. Loading us with an extra burden of citizenship may be a part of this discipline, a toughening-up process, a phase of our basic training for future service to humanity.

AS YOUTH SEES IT

EDITED BY YOUTH

"If from the cataclysm of this war a sane, just race policy is to emerge in this country Catholic leadership should be at the helm. There cannot be an efficient apostolate among the Negroes on any wide scale until many more Negro youth are prepared by the Sacrament of Baptism for that apostolate.

"Get into the Negro mission work. There is a great need of missionary priests and Sisters for the American mission field. If you are not called to the priesthood or the religious life, be a lay missionary. But get into the field. Do not sit on the fence discussing the plays, or ride in the back seat checking up on the driver. Get into the field. Make a study of the Negro situation in your own environs. Is there a Negro mission near you? Surely, there is a way for you to become a part of that mission, part of the grand plan of the Catholic Church to raise up Negro apostolates for the Negro race. Next year or the year after may be too late. Do something now."

The above-quoted passage is taken from an article in the March, 1943, issue of *The Shield*, national magazine of the Catholic Students' Mission Crusade. The article was written by Sister Consuela Marie, S.B.S., in conjunction with the editors of *The Shield*. Speaking from her experience as a member of that Religious Order whose work is devoted to Colored and Indians, the author feels that it is now also time for the Catholic Negro to take active part in the Negro apostolate. Rightly she remarks that "the race tangle here in America is coming to a crisis."

* * * *

Looking at the problem of the Negro in its relations to the war and the ends for which we claim to be fighting that war, we must certainly agree that the time to act is NOW. One of the evils against which we claim to be exerting our strongest energies is that Hitlerian evil of discrimination against the Jews. Yet we allow ourselves to be so openly discriminatory against the Negro that we provide Hitler with a telling propaganda-weapon and leave the rest of Europe wondering about our splendid principles of "equality."

If, by the end of this war, we have not taken definite and very broad strides in the direction of abolishing injustice towards the Negro—if we have not come, nationally, to a realization that the Negro by fighting in our armies and working in our defense factories and sacrificing along with us on the home-front has proven himself more than worthy of the blessings of American tolerance, then we shall have fought a war in vain. Then if the Christ-Voice should say

to us, "He who is without sin, let him cast the first stone," what could we do but turn, unanswering, and walk away.

* * * *

It has been said so often in this column that the postwar world would be in the hands of us who are now the youth of the war world. Many of us are fortunate enough to be in daily direct contact with Negroes, either working beside them in the Armies, or even attending classes, lectures, concerts with them. We have the rare privilege of being able, through contact on similar planes of activity, to dispell all prejudice. We realize how essentially like ourselves the Negro is when exposed to the same economic, social, educational, professional advantages and influences. The task is ours of convincing those who do not know the Negro through personal contact and who, even though well-grounded in Christian principles, are now the doubting Thomases. If religious principle, Christ-example, are not enough to break down prejudice, if seeing, or the receiving of accounts from those who have seen will alone convince the intolerant, that is the means we shall be forced to employ. It is, after all, better than *no* means.

* * * *

It is to be remembered, therefore, that we must use the practical approach if we are to combat prejudice which claims to base itself upon practical objections. We can outgrow the attitude of the dreamy, impractical visionary if we but exert ourselves. We can make those dreams and visions and ideals work for us tangibly and practically, if we but realize that education, contrary to the theory of our childhood, is not merely a thing of words . . . it is a thing of action. It will never take root if it is left dormant within us or mouthed windily at the vacant air. All our splendid principles will avail us naught, even if we preach them from the house tops, unless we live them and, in turn, teach others to live them.

* * * *

The situation of the Negro of tomorrow will be largely determined by the attitude of the Youth of today. We can teach even our elders, when we have shown them how we are able to work, study, laugh with the Negro who is fighting and undergoing privations and sacrifice, on behalf of an America which has not yet truly proven itself, for the Negro, "the land of the free."

Slavery takes many forms. Unless men free themselves from the bondage of this prejudice and intolerance, it is *they* who are the slaves . . . And they shall have to be their own Lincolns since it is only their own wills and their own energies which can liberate them.

And we, the Youth, unless we take these practical measures whereby our very lives are a sermon against the evils of injustice and intolerance, we too are slaves to that greater prejudice which makes us fear to live and speak truths which have proven themselves self-evident to our minds.

—MARGARET McCORMACK

Inter-American and Interracial

By JOHN J. O'CONNOR



Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation stones of a new world order.

* * * * *

Haiti is very much in the news these days.

First of all, we have just been informed by the Office of War Information that Juliette V. Phifer, first Negro to be awarded an official exchange fellowship for study in one of the other American Republics under the Convention for the Promotion of Inter-American Cultural Relations, will leave shortly for Haiti to do research in the field of education. On leave from her position as principal of Newbold Laboratory School, Fayetteville Teachers College, North Carolina, Miss Phifer will reside in Haiti for nine months to make a survey of education in the rural and village areas of that country.

A native of North Carolina, Miss Phifer has done outstanding work in the schools of her own State. She has also been active in the Southeastern Cooperative League. On her return from a study trip to Nova Scotia in 1938, made in conjunction with advanced graduate work at Teachers College, Columbia University, she completed a research project on the cooperatives of Nova Scotia.

The exchange fellowship program was provided by the Inter-American Conference for the Maintenance of Peace, held in Buenos Aires in 1936, to advance mutual knowledge of the people and institutions of the American countries. Since 1939, when the program was put in operation, the United States has welcomed 49 students from Latin American countries and sent 35 to study in the sister republics.

In wishing Miss Phifer a pleasant voyage and splendid success in her Haitian survey, we express the earnest hope that we may not only be privileged to receive an increasing number of Negro scholars from Latin America but also privileged to send a larger number of North American Negro ambassadors of good will to Central and South America. After all, Negroes constitute not merely one-thirty-fifth but one-tenth of our population. And the proportion of Negroes in many Latin American Republics is, of course, much higher.

Now for our second news item about Haiti.

The Most Rev. Louis Collignon of the Congregation of the Oblates of Mary, the first American bishop to occupy a Haitian See, was recently installed in the Cathedral of the Assumption at Les Caves on the 127th anniversary of the founding of the Oblates.

Speaking of the enthusiasm with which the coming of the Oblates has been hailed in Haiti, Bishop Collignon, formerly of Lowell, Mass., predicted that other religious communities, new to Haiti, would follow.

"The Haitian nation," he said, "will benefit from an unusual situation growing out of the war because it is not easy for us to send our priests to our already established missions and we have many seminarians ardently desiring to bring the evangelical word to the Antilles."

Questioned about his own diocese, Bishop Collignon said it was too early for him to discuss its needs in detail but that he intends "to continue the work begun before me, and to make my material and moral contribution."

One of these days we may be able to write a third news story on Haiti . . . that Miss Phifer is working in the diocese of Bishop Collignon. Yes, it's a small world!

URUGUAYAN CRISIS

So much money is being expended today in Latin America by the United States, principally in the purchase of raw materials, that we are sometimes inclined to think that all our sister republics are reaping a golden harvest.

Some of them are.

United States imports from the other Americas approximated one billion dollars in 1941, nearly double the pre-war volume in terms of dollars. The war plants of the Middle West draw a substantial part of their strategic materials from countries to the south of us. Most or part of our copper, bauxite, tin, lead, zinc, manganese, mercury, nitrates, balsa wood, mahogany, quinine and other indispensable materials are coming from Latin America. Without these resources, our war industry could never have attained its remarkable record of production.

Nor is the economic help from our neighbors static. On the contrary, development proceeds in many lines to augment production of strategic materials and to replace United Nations losses of tropical-grown materials. Witness the scope of some of these. Forty thousand acres of abaca, the source of manila hemp, are being planted in Central America to help replace fiber losses from the Far East. Brazil is recruiting 50,000 additional rubber workers for the Amazon. Thousands of new workers are expanding mineral production in Mexico, Brazil, Peru, Chile and elsewhere for North American arsenals.

But this is not the whole story.

Some sister republics have been suffering increasingly from the repercussions of war-time economic dislocations. The loss of European markets; the loss of sources for their usual imports of manufactured goods; the shortage of shipping; unemployment resulting from disruptions in export trades, such as coffee, cotton and bananas; shortages in oil and fuel; and shortages of food in areas dependent upon imported foodstuffs—these are only some of the problems they face.

Uruguay is one of these distressed countries. A number of important industries have been compelled to shut down and the people are in a state of hunger, misery and desperation. At the very height of this severe economic crisis, the

Archbishop of Montevideo, the Most Rev. Antonio Maria Barbieri, issued a pastoral letter which is an unforgettable two-minute lesson in how a Christian nation should face adversity.

"Our Christian charity should make us feel as our own, the needs of others," Archbishop Barbieri declared. "This is the reason why we fervently ask those who are in a position to do so, not to leave their employees jobless, even though the price of utilities rise, and even though a readjustment of the budget and the sacrifice of superfluous things is necessary. It is not just that while some feel hunger, others live in wealth without subjecting themselves to even the minimum privation of the necessities of life."

"And this," he concluded, "I urge of you not for charity's sake but as a demand of Christian social justice, reminding you of the sublime doctrine of the Church which teaches us to share with the needy the goods which God gave to us, and this is a duty imposed by Evangelic law, according to which we should treat each other as brothers."

RATIONING IN GUATEMALA

In a recent issue of *El Liberal Progresista*, C. Alvarado Jajardo had this to say: "If you have never been seen traveling along a street under your own power because you always rode in a Packard and then one of these days you are observed walking the sidewalk, swaying a little, like a sailor who has just landed, you can say you are not using your car because of gasoline rationing. If, in other days, when gasoline was plentiful, you were observed unexpectedly walking, you would have felt depressed, humiliated, crushed, ashamed—as though you were wearing an ill-fitting suit—because undoubtedly your appearance would have been such that the people who watched you with surprise, would necessarily have thought you were ruined, your car had been attached, and goodness knows what else.

"Now nothing like that happens to anybody, not even to those whose creditors have descended upon them, because rationing can be used as an excuse for anything."

FROM HERE AND THERE DURING THE MONTH

● CATHOLIC INTERRACIAL COUNCIL URGES UNIONS TO ADMIT NEGROES

New York, Feb. 26—A resolution calling upon Catholic employers as well as leaders and members of labor unions "to make every effort to remove all existing barriers" against the admission of colored workers in industry and in labor unions was adopted here at the eighth anniversary conference of the Catholic Interracial Council.

Among those who spoke were the Rev. John P. Delaney S.J., of the Xavier Institute of Social Order; Joseph P. Keenan, associate director for labor relations of the War Productions Board; and Frank R. Crosswaith, chairman of the Negro Labor Committee.

On a motion by Hon. Joseph T. Ryan of the Irish-American

Committee for Interracial Justice, and seconded by Charles A. Birmingham, director of the Catholic Interracial Council, the meeting approved the following resolution:

"Whereas many labor unions are excluding qualified Negro workers from membership in violation of the principles for which unions are established:

"Therefore, we call upon every labor organization and each and every local, as well as Catholic employers to render complete and equal justice to Negro workers, both in the interest of the war effort and to insure the efficacy, inclusiveness and unity of labor.

"We believe that the following points are self-evident:

"1—Labor is today subjected to criticism because of many of its organizational policies and instances of undemocratic control.

"2—There is no justification for the all too prevalent policy of excluding qualified Negro workers from employment or from membership in certain unions. The right to work is fundamental and the right of labor to organize for the protection of ALL workers is one of the basic rights of democracy.

"3—It is particularly incumbent upon all Catholic labor leaders and employers to be mindful of Catholic social principles as defined and enjoined by the Papal Encyclicals, which insist upon the observance of the right to work, the right to a living wage—a family living wage—and the right of labor to organize for the well-being and security of all.

"4—It is the duty and responsibility of all Catholic labor leaders as well as Catholic employers to make every effort to remove existing barriers to the admission of Negro workers.

"5—Certainly no union can deny the rights and the security of union membership to any group because of race, creed or color without impeding the war effort and violating the very principles for which labor unions are primarily established."

● NEGRO CIVIC ASSOCIATION HONORS "CARPENTER PRIEST"

Anniston, Ala.—The "carpenter priest," the Rev. John F. Casey, S.S.E., pastor of All Saints chapel for the Colored, was invited by unanimous vote to become a charter member of a local civic group of Negro professional and business men. Father Casey, who has won the hearts of the Anniston colored for his untiring efforts in their behalf, gave the impetus to the Federal USO building for Negroes here and, as moderator of the club, continues his personal service to the center. Ralph H. Metcalfe, colored sprint champion, is the director of the club.

The priest with his own hands has built two chapels, two rectories, and a school. In addition to the Anniston mission, he has another at Talladega, Ala., 32 miles away, where he says Mass on Sunday in the show room of a power company. Besides his parochial duties he gives much of his time to helping and advising local colored people of all creeds.

● LEADERS URGE NATIONAL MONUMENT AS MEMORIAL TO COLORED SCIENTIST

Washington, March 12—Church and civic leaders, prominent educators and welfare workers are among those who have a proposal, now before Congress to acquire the birthplace in

Missouri of the late George Washington Carver, great colored scientist of Tuskegee Institute, as a monument.

Among those who have given their endorsement to the proposal is the Most Rev. John J. Glennon, Archbishop of St. Louis. In 1942, Dr. Carver received the annual award of the Catholic Committee of the South, presented each year to a person, regardless of race or creed, who has made a significant contribution to the welfare and progress of the South.

The proposal memorial is a replica of the log cabin in which Dr. Carver was born. The site is a 20-acre walnut grove in the Ozark foothills in Newton County, Southwest Missouri.

● CONNECTICUT SENATE PASSES BILL TO CREATE INTERRACIAL COMMISSION

Hartford Conn.—A bill to establish a State Interracial Commission has been passed by the State Senate.

The purpose of the commission as defined in the bill, is "to investigate possibilities of affording opportunities of profitable employment to all, with particular reference to job training and placement."

The commission will compile facts on discrimination in employment and violations of civil liberties and recommend to the Legislature measures for the removal of injustices. Its members will serve without pay, but will be reimbursed for their expenses.

The bill was actively supported by Rabbi Abraham J. Feldman, of Temple Beth Israel, Senator William H. Mortenson, and Negro leaders from all parts of the State.

Another bill passed by the Senate makes it unlawful to consider a person's color in hiring State employees.

● ARCHBISHOP LUCEY DEDICATES TEXAS PARISH FOR COLORED

Weimar, N. Y., Feb. 19—The Most Rev. Robert E. Lucey, Archbishop of San Antonio, solemnly blessed the second church in the Archdiocese of San Antonio, outside of the City of San Antonio, under the title of St. Mary's and dedicated it to the spiritual welfare of members of the colored race here.

Archbishop Lucey congratulated the clergy and laity of St. Michael's parish for making possible the church for the colored population. Then, calling attention to the conflict, Archbishop Lucey asserted that if the United States is to "carry the banner of democracy we must be democratic." He declared recognition of the equality of men is an essential basis of democracy and lasting peace and urged prayers "for peace in the hearts of men and among nations."

● COLORED NURSES' AIDES RECEIVE CAPS FROM NUN

Biloxi, Miss., Feb. 19—Sister Agneta, superintendent of Biloxi Hospital, a non-denominational institution under supervision of the Sisters of St. Francis, of Glen Riddle, Pa., will present caps to the first colored class of nurses' aides to be graduated by the Biloxi Chapter of the Red Cross. The new nurses' aides will assist in the work of Biloxi Hospital, under supervision of the Sisters.

● DENIAL OF UNITY OF RACE PRIMARY CAUSE OF WAR

Kansas City—The denial of the truth of the Bible teaching of the unity of the human race, that all men are of one stock, is the immediate cause of the present war, the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, said in an address delivered in the program of the Columbia Broadcasting System, February 20.

"Just 50 years ago," he said, "Leo XIII published his celebrated Encyclical Letter on the Study of Sacred Scripture. In the celebration of the golden jubilee of Leo's letter, Catholic Scripture scholars in America are rejoicing in the amazing distribution of their newly-revised English version of the New Testament—the Confraternity of Christian Doctrine edition—and of the scholarly one-volume Commentary on the New Testament which has recently appeared.

"Holy Scriptures," Bishop O'Hara said, "has a message for the healing of the nations today. It proclaims the supremacy of God's law. It declares the dignity and eternal destiny of the human person. It asserts that all men are brothers one to another. It maintains the supreme value of freedom and it declares the evil of sin. All these things the world has denied and universal desolation is God's chastisement for the great apostasy. In every nation in the pride of power and of learning 'the fool hath said within his heart, there is no God.' Today the destruction of civilization is the achievement of men who have denied God . . ."

B O O K S

NOVA SCOTIA: LAND OF COOPERATORS. By
LEO R. WARD, C.S.C. *Sheed and Ward.* 207
pages. \$2.50.

Priests and laymen, practical men and men not so practical, slender, eager youth "full of warmth and love for the people"—these are the people who speak to Father Ward in this chronicle of the little people of Nova Scotia, who have a big story to tell about the cooperative movement and what it can mean in the lives of Christian communities.

Father Ward's book is the record of a trip to over forty community centers in Nova Scotia and New Brunswick. It is not the first popular account we have had from Antigonish; a few years ago, M. M. Coady gave us his *Master of Their Own Destiny*; nor is it the first essentially human document to tell about the effectiveness of the cooperative economy; it is scarcely a year since we read Patrick Gallagher's delightful autobiography, *Paddy the Cope*. What gives *Nova Scotia* distinction is the number and variety of the living characters who come within the range of Father Ward's astute and penetrating observation and the skill with which he blends their personal views and experiences into a thoughtful study of the cooperative system in operation.

This book does not pretend to tell anything new about the cooperative movement and perhaps it will be read with real

profit only by those who know the fundamentals but are curious to meet people who are actually putting theory into daily practice.

This is their introduction to dynamic Father Tompkins ("tiring all others but never himself tiring"), of St. Francis Xaxier University, which remains in some sense the center of the Nova Scotia movement; A. B. MacDonald, tall, handsome Scot, who is managing director for credit unions in the whole of Nova Scotia; engineer Tom Hough, who knows all the co-op booklets by heart; the Mesdames Au Coin, Devaur, Boudreau, who helped to make the rug—60 feet long and all wool—for the sanctuary of the big church at Cheticamp; Willie Maillet ("the co-op is a great thing for the farmers down here"); and Jimmy Marsh and the men who made barren Canso a model for fishermen's co-op's throughout the Maritimes.

What these men and women have to say is not easily summed up. But the reader will assuredly detect the thread of essential thought that runs through all their stories: the cooperative movement withers where unselfishness fails to nurture it; it demands patience, deep study and sometimes a rare courage in the face of human frailty; where it succeeds, it leaves a profoundly Christian impress, accomplishing more than any other system that man has experimented with in the promotion of human brotherhood and human charity. One will always be glad to have joined even vicariously, in Father Ward's visit to the vital and genuinely social minded folks who live in the land of the cooperators.

—THOMAS F. DOYLE

SEPIA VISTAS, by ALPHEUS BUTLER. New York, Exposition Press. \$2.00.

Now, more than ever, the world has need of poets. It is for this reason that one takes in his hand a new volume of poetry with hopeful anticipation, with the thought that here, perhaps, is a new voice, new courage for this disheartened world. That is why, when *Sepia Vistas* reached us we took it up with great interest, especially since we have come to know and admire the deep and searching poetry of the Negro soul.

It is sorely disappointing to this Reviewer, therefore, to be able to find in *Sepia Vistas* no burst of poetic genius. Mr. Butler's philosophy of life is admirably true and simple and direct, but the means here used to express it are not, in the eyes of this reader, poetry. There is a precision of meter and rhyme whose very preservation depends, at times, on unnatural stress, as, for example, the rhyming of "warriors" with "wars," where the stress of the first of the two words must fall awkwardly on its last syllable. There is, too, a lack of truly-poetic diction. One does not feel, as one does with great poetry, "Here is something I have always wanted to say!", but, rather, "Here is something I and many others have said before." This is not due to the subject but rather to the manner of expressing it, for the thoughts of the poet are, after all, thoughts born of the same experiences of life which we have.

It is not to be supposed that there are not some poems of merit in this little volume. The poem *The Nile*, has perhaps more wealth of imagery than any other in the collection. *Love Song at Dusk* has about it something of the quality of Langston Hughes, though not, perhaps, that same spontaneity and abandon and almost-visible toss of the head which his poems possess. *Tropical City* is a welcomed diversion from the undeviating metrical correctness of the majority of the poems in the book, and it uses rather well the modern device of scattering one's unrhymed lines sheep-like over the page. It has several fine lyrical moments. There is, too, a pleasing simplicity in *Rhapsody in Green*, and the final poem, *Philosophers*, is, perhaps, the best in context and in its rounding-out. It has what nearly all of the poems lack, a final line which gives the poem a completeness instead of allowing thought and expression to peter out rather wanly.

It may be held that this review is a harsh one. Let it be repeated that this reviewer had hoped to be able to write a good review. She could not in conscience, however give a good review of a book merely because it was written by a Negro. The Negro wishes to stand on his attainments as a man, not on his attainments as a Negro. If any work of his does not warrant great praise, as measured against the standards of perfection of that particular field of work, let us not feel bound to praise it because he is a Negro. We shall only be doing a great disservice, hampering any efforts at progress and equality which he may make.

—MARGARET MCCORMACK

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The Interracial Review

"In his first paragraph the editor writes as any American editor, a little worried by the way the war is going on the home front would write. In his second paragraph he responds to a compulsion to state the position of his own group in the matter at issue. He writes as an American editor in the first paragraph; after that, he is compelled to express the other side of his split personality and write as a Negro editor. Can you imagine a better illustration of the natural community of interests of white and black Americans contrasted with artificial divisions between them imposed by the color line? If you can, tell me about it. I want to know."

(From "An Editorial Page," in this issue)

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